



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Hameem ⁵²⁸⁶ .	حَمْدٌ
2. Descending ⁵²⁸⁷ (of) the book (is) from Allah, The Mighty The Hakeem ⁵²⁸⁸ (infinite bekma ⁵²⁸⁹ Possessor).	تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ
3. Verily in the Heavens ^w and the Earth ^w (are) surely Aya'ten ^w (miracles/signs/proofs) for the believers.	إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ
4. And in your ⁿ creation and what [He] disperses of a dabba'ten ^w ⁵²⁹⁰ (she-moving-creature)(are) Aya'ten ^w (miracles/signs/proofs) for a people youqenoona (they who believe with certitude).	وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ ءَايَاتٍ لِّقَوْمٍ يُوقِنُونَ
5. And then night's and the day's alteration and what Allah descended from the Heaven ^w of rez'qen ^x (rain ^x) so [He] quickened by it ^x the land ^w after its ^w death, and variegating the wind ^w (all are) Aya'ton ^w (miracles/signs/proofs) for a people cerebrating.	وَاخْتَلَفَ اللَّيْلُ وَالنَّهَارُ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ ءَايَاتٍ لِّقَوْمٍ يَعْقِلُونَ
6. Telka ^w (she-that-afar-it/those) ^w (are) Allah's Aya'to ^w (Qur'anic statements) [We] recite it ^w on you ^s by the right; so by which discourse after Allah and His Aya'te ^w (=Aya'to ^w) they ^z believe.	تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبَأَى حَدِيثَ بَعْدَ اللَّهِ وَءَايَاتِهِ يُؤْمِنُونَ
7. Waylon (lengthy: woe/bane/valley in Hell) for every affaken ^x (slandorous-fabricator/specious concoctor) ^x at heemen (repetitive sinner).	وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ
8. Hears [he] Allah's Aya'te ^w (Qur'anic statements) (to-be/being) recited ^w on him afterwards [he] insists, mustakberan ⁵²⁹¹ (affirmably standing haughtily above submission), as if [he] heard it ^w not; so bashsherHO ⁵²⁹² (let-tell you ^s pleasant tidings to him): by a painful torment.	يَسْمَعُ ءَايَاتِ اللَّهِ تُتْلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ
9. And if knew [he] of Our Aya'te ^w (Qur'anic statements) a thing ittakhatha ⁵²⁹³ ([he] took and presumed) it ^w jestingly; those for them (is) a torment, humiliating.	وَإِذَا عَلِمَ مِنْ ءَايَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

⁵²⁸⁶ See the *Lexicon* attached to this Translation for a commentary on this.

⁵²⁸⁷ The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

⁵²⁸⁸ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

⁵²⁸⁹ See the *Lexicon* attached to this Translation for “bekma”

⁵²⁹⁰ For lack of a better term I chose a “she-moving-creature” for “دابة,” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility!

⁵²⁹¹ The word “mustakberan”=“مستكبراً” does not have an exact English equivalent per se! It is singular, masculine, subjective noun, meaning: affirmably self-exalter. So, we transliterate and parenthetically explain!

⁵²⁹² See the *Lexicon* attached to this Translation for bashshara/youbashsharo/mubasheran=إبشراً/يُبشِّرُ/مُبشِّرٌ

⁵²⁹³ The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الاتخاذ,” as stated in لسان العرب therefore, “اتخذ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

10. From beyond ⁵²⁹⁴ them (is) Hell ^w and not suffices ⁵²⁹⁵ a'n (off) them what they earned a thing; and not what ittakbatho ⁵²⁹⁶ (they ^z took and presumed) of lesser than/without Allah aw'leyaa ⁵²⁹⁷ (guardians/allies); and for them (is) a torment great.	مِنْ وَرَائِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾
11. This (is) an aright-guidance; and who ^t they ^z disbelieved by their Lord's Aya'te ^w (messages/signs/proofs) for them (is) a torment of a rejzen ⁵²⁹⁸ (successive: convulsive and perturbing torment) painful.	هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِنْ رَجْزٍ أَلِيمٌ ﴿١١﴾
12. Allah Who subjugated [He] for you ^b the sea ^x to run ^w the folka ^w (ship/ships) ^w in it ^x by His command; and to tabtagbo (you ^z earnestly-quest) from His munificence, and la'allaa (craving currently unavailable deed that/perhaps) you ^b thank you ^z .	اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾
13. And [He] subjugated for you ^b what (are) in the Heavens ^w and what (are) in the Earth ^w together from Him; verily intha'leka (he-that-afar-it/that) surely (are) Aya'ten ^w (miracles/signs/proofs) for a people rethink.	وَسَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾
14. Let-say [you ^s] to whom ^t believed they ^z , to forgive they ^z for whom ^t not yarjona ⁵²⁹⁹ (they ^z fear) Allah's days; to requite [He] a people for what they ^z were earning.	قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾
15. Whoever [he] worked righteously, so for himself ^w ; and whoever [he] offended so (is) on it ^w ; afterwards to your ⁿ Lord you ^z (are to be) returned.	مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾
16. And laqad (verily, already and affirmatively) aa'tayna (We accorded) Israel's sons the book ^x and the rule ^x and the prophethood ^w ; and We provided them of the goodies ⁵³⁰⁰ and We preferred/favored them over the worlds ⁵³⁰¹ .	وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَزَرَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ الْعَالَمِينَ ﴿١٦﴾
17. And aa'tayna (We accorded) them evidences-she ^{y m} of the command ^x ; so not differed they ^z except from after what came ^x (to) them the knowledge, baghya (envy-/selfish: excessiveness/transgression) among them; verily your ^t Lord judges among them The Qeyamatey's ^w (Judgment's) Day in what they ^z were in it ^x differing.	وَأَتَيْنَاهُم بَيْنَاتٍ مِنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾

⁵²⁹⁴ The word "وراء" in "وراءهم" means:

(1) "القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة،"

(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة،"

(3) ولد الولد. So, here (1) or (2) could apply!

⁵²⁹⁵ The word "يغني" has double meanings: (1) suffices, (2) enriches!

⁵²⁹⁶ See footnote 5529 above regarding اتخذ!

⁵²⁹⁷ The word "أولياء" could also mean, among them: protector, friend.

⁵²⁹⁸ The word "رجز" has several meaning, successive: convulsive and perturbing torment! Also it includes Satan's whisper, sin, offense, and idol or worship of idols! See اللسان!

⁵²⁹⁹ The word "ترجون" from "رجا" meaning: feared! But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the denial, like: "ما رجوتك أي ما خفتك!" see اللسان!

⁵³⁰⁰ The word "طيبات" = "goodies" = "goodies," = a feminine gender means any thing delectable and legitimate!

⁵³⁰¹ Say Qur'an commentators: over the worlds' people of their time!

18. Afterwards We made you ^g on a <i>sha'rey'aten</i> ^w (Islamic Way) ^w of the command; so <i>ettabe'a</i> (let-[you ^s] closely-follow) it ^w and let not <i>tattabe'a</i> ([you ^s] closely-follow) <i>ahwa</i> (tendentious likings) whom ^r not know they ^z .	ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٨﴾
19. Verily they, never they ^z enrich ⁵³⁰² a'n (regarding) you ^g of Allah a thing; and verily the <i>dha'lemeena</i> ⁵³⁰³ (injustice-doers) some (of) them (are) <i>aw'leyao</i> ⁵³⁰⁴ (guardians/allies) (of) some; and Allah (<i>is</i>) the <i>muttaqeena</i> 's (reverential guarders against Allah's displeasure)'s Guardian.	إِنَّهُمْ لَن يَغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿٥٩﴾
20. This (<i>is</i>) persuader-evidences for the mankind and an aright-guidance and a mercy ^w for a people <i>yougenoon</i> a (they who believe with certitude).	هَذَا بَصِيرَةٌ لِّلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٦٠﴾
21. Or reckoned who ^r <i>ejtarabo</i> ⁵³⁰⁵ (they ^z : committed/wounded the unharmed by one or more of their senses) the misdeeds ^w that [We] make them like whom ^r believed they ^z and worked they ^z the righteous-works ^w equal their living and their death; fouled (<i>is</i>) what they ^z rule.	أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً حَيَاتِهِمْ وَمَمَاتِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿٦١﴾
22. And created Allah the Heavens ^w and the Earth ^w by the right; and (to be) requited every self ^v by what it ^w earned-she ^y , while they (are) not <i>yodh'lamoon</i> a ⁵³⁰⁶ (to be wronged they ^r).	وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾
23. Have you ^g seen whom ^p <i>ittakhatha</i> ⁵³⁰⁷ ([he] took and presumed) his <i>elaha</i> (deity) his <i>hawa</i> (tendentious liking); and misled him Allah on a knowledge; and [He] sealed/consummated ⁵³⁰⁸ over/on his hearing and his heart; and [He] made over his sight an overlay ^w ; so who ^a aright-guides him from after Allah; do then you ^z not reminisce.	أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٦٣﴾
24. And they ^z said: not it ^w except our life ^w (of) the world ^w ; we die and we live and not perishes us except the <i>Dab'ro</i> ⁵³⁰⁹ (Eternal-Time); while not for them by <i>tha'leka</i> (he-that-afar-it/that) of knowledge; <i>en</i> (not) they except presuming.	وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٦٤﴾

⁵³⁰² The word “يَغْنِي” in “يَغْنُونَ” has double meanings: (1) *enriches*, (2) *suffices*! But “enrich” includes suffices and not vice versa! As “enrich” make rich or richer, make fuller, more meaningful, or more rewarding, whereas “suffice” meets the present needs of a specific task! Hence “enrich” is superior!

⁵³⁰³ The “ظَالِمِينَ” = “the injustice-doer,” as “الظلم” = “injustice!” See the Lexicon attached to this Translation!

⁵³⁰⁴ The word “أَوْلِيَاءُ” could also mean, among them: *protector*, *friend*!

⁵³⁰⁵ The word “*ejtarabo*” = “اجترحوا,” literally means “wounded the unharmed” by one or more of their senses!

⁵³⁰⁶ The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

⁵³⁰⁷ See footnote 5211 above regarding *اتَّخَذَ*!

⁵³⁰⁸ That is closed *hermetically* and *determined irrevocably*, or *consummated/concluded*!

⁵³⁰⁹ The word “الدَّهْر” = *Eternal-Time*, versus “العصر” = “Epochal-Time!”

25. And if (to be/ being) recited on them Our *Ay'ato*^w (*Qur'anic statements*) evident-she^{ym} not [was] their argument^w except that said they^z: *eato*^x (*let-you^z bring/ come*)^x by our fathers, *en (if) you^c were ssa'deeneena* (*always truth enforcers*).
26. Let-say [*you^s*]: Allah quickens you^b afterwards [He] deadens⁵³¹⁰ you^b [He]; afterwards [He] gathers you^b to The *Qeyamatey's*^w (*Judgment's*) Day^x no suspicion (*is*) in it^x; [and,] but most (*of*) the mankind not know.
27. And for Allah (*is*) the Heavens'^w and the Earth's'^w proprietorship; and day ups^{w5311} The Hour^w then-day lose the falsifiers.
28. And [*you^s*] see every *Ummaten*^w (*people/nation*)^w kneeling^w; every *Ummaten*^w (*to be*) summoned to its^w book; today, you^z (*are to be*) requited (*according to*) what you^c were working.
29. This (*is*) Our Book^x; [*it^x*] pronounces on you^b by the right^x; verily We were *nstan'sekho* (*replicating/ affirmably-copying*) what you^c were working.
30. So as-to whom^f believed they^z and they^z worked the righteous-works^w so admits them their Lord in His mercy^w; *tha'leka* (*he-that-afar-it/ that*), it^x (*is*) the win the manifest.
31. And as-to whom^f disbelieved they^z have then not My *Aya'te*^w (*Qur'anic statements*) [were/being]^w recited^w on you^b; then *istakbartom*⁵³¹² (*you^c affirmed yourⁿ prideful haughtiness*) and you^c were people criminals.
32. And if (*had been*) said: verily Allah's promise (*is*) right and The Hour^w no suspicion in it^w said you^c: not *nad'rey* (*we profoundly understand*)⁵³¹³ what The Hour^w (*is*); *en (not) [we]* presume except a presumption and not we (*are*) surely *mustaygeneena* (*assuredly possessors of certitude*).
33. And appeared for them misdeeds^w (*of*) what they^z worked and *baqa* (*deservedly besieged*) by them what they^z were by it^x *yastab'zeona* (*they^z affirmably jesting*).

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ مَّا كَانَ حُجَّتُهُمْ إِلَّا أَنْ قَالُوا ائْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

قُلْ اللَّهُ يَحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُخْسِرُ الْمُنَظِّرُونَ ﴿٢٧﴾

وَتَرَى كُلَّ أُمَّةٍ جَائِيَةٍ كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣٠﴾

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَايَتِي تُلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا لَحْنُ بِمُتَّبِعِينَ ﴿٣٢﴾

وَبَدَأَ لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٣﴾

⁵³¹⁰ The word “أَمَات” in “يُمِيتُكُمْ” is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

⁵³¹¹ There is a distinction between “تَقُومُ” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “إِتْقَفَ” Also the expression “تَقُومُ السَّاعَةُ” is an Arabic tongue expression meaning: happens!

⁵³¹² See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

⁵³¹³ The word “نَدْرِي” is from “نَدْرَايَةُ” which is far more reaching than the simple “knowledge,” as “نَدْرَايَةُ” extends to having deep understanding of the subject matter!

34. And (<i>had been</i>) said: today [<i>We</i>] forget ⁵³¹⁴ (<i>cease paying attention to</i>) you ^b like you ^c forgot ⁵³¹⁵ your ⁿ day's <i>leqa'a</i> (<i>meeting</i>), this; and your ⁿ abode/lodging(<i>is</i>) The Fire ^w and not for you ^b of succorers.	وَقِيلَ الْيَوْمَ نَنْسِيكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمْ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ ﴿٥١﴾
35. <i>Tha'lekum</i> (<i>he-afar-collective-you^z/that</i>) because that <i>ittakhathtom</i> ⁵³¹⁶ (<i>took and presumed you^c</i>) Allah's <i>Aya'te</i> ^w (<i>Qur'anic statements</i>) jestingly;and deceived you ^c the life ^w (<i>of</i>)theworld ^w ;sotoday not(<i>to be</i>)exited they ^z from it ^w andnottheyyousta'atabona(<i>they^z sought to apologize</i>).	ذَٰلِكُمْ بِأَنكُمۡ أَخَذْتُمۡ ءَايَاتِ اللَّهِ هَزُواً وَغَرَّكُمْ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ لَا تَخْرُجُونَ مِنْهَا وَلَا هُمْ يُستَعْتَبُونَ ﴿٥٢﴾
36. So for Allah (<i>is</i>) the praise, the Heaven's ^w Lord and the Earth's ^w Lord, the worlds' Lord.	فَلِلَّهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٥٣﴾
37. And for Him(<i>is</i>) the <i>keb'rey'ya'o</i> ⁵³¹⁷ (<i>matchless Exaltedness</i>) in the Heavens ^w and the Earth ^w and He (<i>is</i>) The Mighty The <i>Hakeemo</i> ⁵³¹⁸ (<i>infinite bekma</i> ⁵³¹⁹ <i>Possessor</i>).	وَلَهُ الْكِبَرِيَاءُ فِي السَّمٰوٰتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٥٤﴾

⁵³¹⁴ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but *He chooses to ceases paying attention to some thing*! See اللسان!

⁵³¹⁵ Ibid, regarding *forgot*!

⁵³¹⁶ See footnote 5299 above regarding *اتخذ*!

⁵³¹⁷ The word “الكبرياء” = “matchless exaltedness” with respect to Allah, the term means: *the exclusive and unique Majesty that befits Allah as compared to none, as He is greater, above and beyond any one except Himself*! See إقواميس اللغة العربية

⁵³¹⁸ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

⁵³¹⁹ See the *Lexicon* attached to this Translation for “bekma”